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of the heralds summoning the people to sacrifice. lie at once made his way to the Governor's house, and, just as Urbanus was in the act of offering libation, Aphianus caught his arm and upbraided him for his idolatry. He simply flung his life away.

In this connection may be mentioned the five martyred statuary workers belonging to a Pannonian marble quarry. They had been converted by the exhortations of Bishop Cyril, of Antioch, who had been condemned to labour in their quarry, and, once having become Christians, their calling gave them great searching of heart. Did not the Scriptures forbid them to make idols or graven images of false gods? When, therefore, they refused to undertake a statue of AEsculapius, they were challenged as Christians, and sentenced to death. Yet they had not thought it wrong to carve figures of Victory and Cupid, and they seem to have executed without scruple a marble group showing the sun in a chariot, doubtless satisfying themselves that these were merely decorative pieces, which did not necessarily involve the idea of worship. But they preferred to die rather than make a god for a temple, even though that god were the gentle AEsculapius, the Healer.

We might dwell at much greater length upon this absorbing subject of the persecution of Diocletian, and draw upon the *Acts of the Saints* for further examples of the marvellous fortitude with which so many of the Christians endured the most fearful tortures for the sake of their faith, "I only ask one favour," said the intrepid Asterius: "it is that you